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quoted. They seem to me important. "September 19th [1779]," speaking apparently of the towns burned before the army arrived at "Kanndasega," he says: "At several towns that our army has destroy'd we found dogs hung up on poles about 12 or 15 feet high which we are told is done by way of sacrifice. When they are unfortunate in war they sacrifice two dogs in the manner above mentioned to appease their Imaginary god. One of these dog skins they suppose is converted into a Jacket the other into a tobacco pouch for their god. The woman who came to us at Chenesee says the Savages hung up dogs immediately after the Battle of Newls Town." See page 76 of Dearborn's journal, as printed in "Journals of the Military Expedition of Major-General John Sullivan against the Six Nations of Indians in 1779, with Records of Centennial Celebrations, etc. Prepared . . . by Frederick Cook, Auburn, 1887." — *William John Potts, Camden, N. J.*

GRADUAL RELAXATION OF INDIAN CUSTOMS. — In a letter from the Nez Percé Reservation, Idaho, Miss Alice C. Fletcher observes: "The transition condition of the Indian presents an interesting study. One can watch the old customs slowly relax their hold among the people, and finally give way, yet not without effecting a modifying influence upon their successors. Some of these rites and customs yield more easily than others, so that one can in a measure gauge their depth of root in the social soil; but whether this would indicate a greater or less antiquity for the custom, I am not prepared to say."

A WABANAKI COUNTING-OUT RHYME. — In a paper on "Some Indoor and Outdoor Games of the Wabanaki Indians," printed in the "Transactions of the Royal Society of Canada," Section II., 1888, Mrs. W. W. Brown, of Calais, Maine, describes the game of *N'a-ta-sol-te-ben*, played by the older squaws as well as children. "After counting out one to act as *squaw-oc-t'moos*, they form into line by each taking the one in front by the dress between the shoulders. Sometimes ten or twelve will be in this line. The first one plays mother, protecting the numerous family behind her from *squaw-oc-t'moos*. The latter keeps crying *Bo-wod-man Wa-scs-uk* ('I want babies'), and runs first one way, then the other, trying to catch hold of one in the line. To prevent this, the mother tries to keep her always in front, causing those furthest from her to move very swiftly, like a spoke in the wheel, the end near the rim making a larger circle than at the end of the hub in the same time. As the excitement increases, they lose equilibrium and go tumbling over the ground, scrambling to get out of the way of *squaw-oc-t'moos*, as the one caught has to take her place. A person who has never seen this game can little imagine the amount of noise of which female lungs are capable. The counting out is not very different from that of white children. They all place two fingers of each hand in a circle; the one who repeats the doggerel, having one hand free, touches each finger in the circle, saying, *Hony, kee-bee, la-weis, ag-les, hun-tip*. Each finger that the *hun-tip* falls on is doubled under, and this is repeated again and again until there are but three fingers left. The owners of these start to run,